



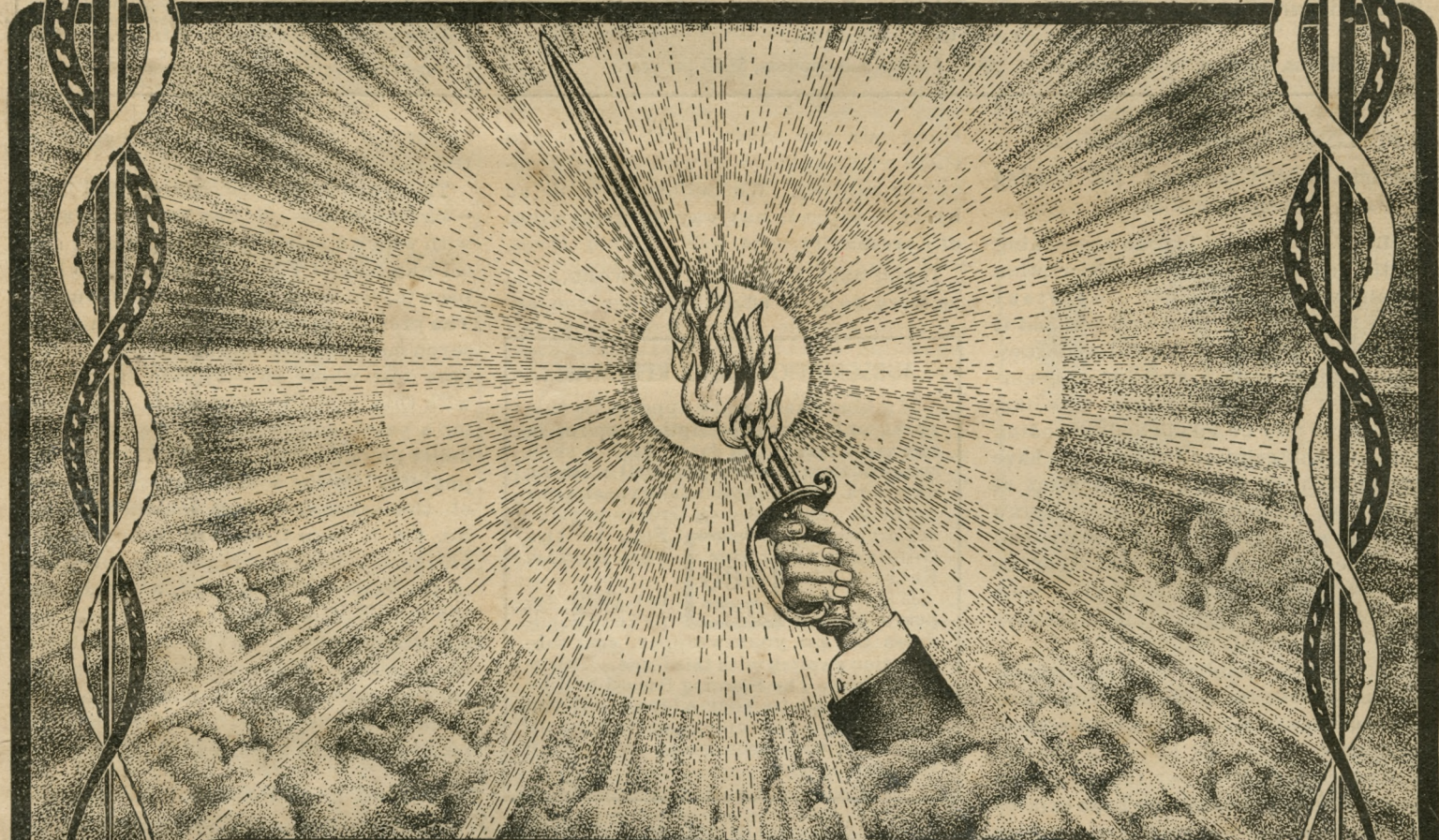
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

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NUMBER 3.



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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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PUBLISHER'S ANNOUNCEMENTS.

Important Matter Concerning The Flaming Sword in Florida.

THE MATTER on this page concerning the adoption of new subscription methods we have deemed important enough to repeat in this number, and it will perhaps appear in a few future issues. The object is to get all our readers generally familiar with our policy on this line, so that there may be no misunderstanding when one's subscription expires. We have made application to the Department at Washington for entry of THE FLAMING SWORD as second-class mail matter, and one of the requirements is that all of the names on our list shall be those of bona fide subscribers; therefore it is imperative that we maintain this standard.

In our issue of October 16, 1903, we made some important announcements regarding the adoption of a new policy with respect to subscriptions to THE FLAMING SWORD. We have removed from our list all names of those whose subscriptions have expired and who have not renewed; and we here re-announce that neither safe business principles nor the postal laws will admit of our sending THE FLAMING SWORD right along after expiration of subscriptions, without some order or request to have it continued. A legitimate subscriber is one who orders THE FLAMING SWORD sent to him and pays for it, or agrees to pay for it during the year for which the paper is ordered. The adoption of such a policy obviates all misunderstandings and saves us from loss. In past years we have lost thousands of dollars because of our generosity, which in numerous cases was unappreciated—many ungrateful persons seemingly having reached the conclusion that it was a favor to us to have them receive our publications. We want every-

thing fair and square, both for us and those who may favor us with their patronage or support. We believe it to be an honor to assist in any way the great cause of Koreshanity.

If you want THE FLAMING SWORD, send us word to that effect, whether you are

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able to pay at once or not; we will extend credit for one year, but we do not feel that we can do more. If your subscription is expiring, send us remittance or request for renewal; in either case, the postal authorities will regard you as a legitimate subscriber.

Our New Subscription System.

We have instituted a new system of subscription records on our list, abolishing dates and substituting numbers. We have made a transposition from dates to numbers, without loss to our readers. Seven months have elapsed since the last number was issued, but that makes no difference with the subscriptions, for during that time we have not counted the subscriptions as running. All subscriptions will

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be carried out from now on just as left off October 16, 1903.

The number on the address tab is the "Whole Number" of THE FLAMING SWORD with which a subscription expires. In all, 557 numbers of THE FLAMING SWORD have been issued since the time of its founding. The present number is 558, though issued seven months after date of last issue. Suppose one whose subscription is expiring with this issue, No. 560, sends remittance for a year's subscription. We credit the dollar on our books, and add 52 to 560, and put "612" on the address tab. In the case of the subscriber here instanced, when No. 610 is issued, we will check, with a blue pencil, the first paragraph in the square in the center of this page, advising that the subscription expires in two weeks, and soliciting renewal. When the number in the small square agrees with the number on the address tab the subscription expires with a current issue, and no more papers will be sent until renewal is received.

A Word to all Delinquent Subscribers.

To those whose subscriptions have expired in the past, and who are now in arrears under the old policy, we are sending this first number from Estero gratis; and we would say that we are anxious to have them continue reading THE FLAMING SWORD. Let there be a generous response to our earnest solicitation to send us remittance for all past dues, and order for advance subscription. If there are some who desire THE FLAMING SWORD and yet are really and honestly too poor to pay, let them advise us, and we will arrange a special fund with which may be paid a limited number of such subscriptions; but the worthy poor must make their request once a year, so that their numbers may be changed and their names counted as subscribers.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xviii. No. 3.

ESTERO, FLA., JUNE 28, 1904. A. K. 64.

Whole No. 560.

The Standing of the Great Ensign.

The Manifestation of the Branch Promised to the Gentiles; His Line of Descent from the Patriarch Jacob; the Messianic Character and Name.

KORESH.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush [Ethiopia], and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isaiah xi: 10, 11.

JESUS WAS THE ROOT and the offspring of David, not the root of Jesse; nor did he fulfil the prediction as above noted in the eleventh verse: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people." This points emphatically to the "second coming," not to Jesus. Jesus came of the tribe of Judah and of the lineage of David, as it had been predicted. The Shepherd of Israel comes of the posterity of Joseph, according to a prediction as emphatic and even more distinctly defined, because the prediction belongs to the more literal phase of the world's development, and to the time when religion should be grounded in scientifics, to suit the genius of intellectual development.

The coming of the Messiah (Cyrus, see Isaiah xlv: 1, which in the Hebrew is Koresh, and in the German, Kores) at the end of the Christian dispensation is a distinctively personal manifestation, fulfilling the blessing of Jacob upon Joseph as found in Genesis xlix, beginning with the twenty-second verse. "Joseph is a productive son, even a productive son upon the fountain [or eye, which means the same]. Her daughters ascend by steps to mount the wall." We have embodied the meaning of the text as defined by the Hebrew in its

original significance, using the pronoun in the feminine gender (her) because it is in the Hebrew. It may seem somewhat strange that Joseph is referred to in this text as of the feminine gender, but it is not so far from right when the true significance of the text is comprehended.

It must be remembered that the prediction of Jacob in his blessing upon the head of Joseph, pointed down, to the last days when, according to the laws of progressive development and alternate metamorphosis of gender, the posterity of Joseph should become feminine. We will later discuss more elaborately this phase of the proposition now being considered. "The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the Stone of Israel)." This is a specific declaration that the Shepherd, the Stone of Israel, will come of the posterity of Joseph, this being a distinct line from the Messiah promised through the line of Judah and David.

Let us press upon the mind of the student that, according to the blessing of Jacob upon his beloved son Joseph, there was to come a distinctive Shepherd; and we here positively assert, upon the authority of a special illumination from the Lord, that through the posterity of Joseph there comes the Shepherd, the Stone of Israel, and that this Stone is the Messianic character of the end of the Christian dispensation. We emphasize the fact of the special, personal manifestation, in view of the predilection of the times to deny the personality

as an essential factor of prophetic fulfilment, as to the coming of the Lord and of the Sons of God. There are some pronounced phases of antichrist made conspicuous in the declaration of an inherent divinity in every person, whether that person be good or bad.

Distinct Phases of the Modern Antichrist.

So called "christian science" is an express denial of the personal Lord, and is predicated upon the basis of a total ignorance of the laws of life and of the true character of God. It is the worst possible distortion of the Scriptures and the gospel of salvation that could be conceived, but very consoling to such as would be soothed into unconsciousness because of their desire to live in sin. It is to modern Christianity what Madam Winslow's "soothing syrup" is to the infantile generation of the age. Eddyism is a complete stultification of the reasoning faculties; and for anyone having come within the blighting influences of its prostituting powers, there is but little hope of resuscitation from its deadly malaria.

Mental science, or the so called "new thought," is another subtle phase of antichrist. The unregenerate man, the man not made alive by the power of the Son of God, is a mass of corruption, dwelling in the corruptible and mortal body. The spirit is as mortal as the body. The "new thought," which is not new nor true, would lull the mortal and corruptible humanity into the deceptive conviction that sin is not sin; that evil is not evil; that mortality is not mortality; that death is not death, and that by a simple exercise of the will immortality can be attained. A fair conception of what is denominated the "new thought" may be had from the statement that, at a "new thought" meeting held in the Assembly Hall in Masonic Temple, June 28, 1903, it was announced that *twenty-two* varieties of the "new thought" idea would be represented. The object was, as announced, to see if there could not be found a common ground of unity. The difficulty is, there were twenty-two kinds of wheels, no two of which were made for the same piece of machinery. In view of this fact, the machinery could not be made to work.

The Christ, the Son of God, came to save the race of fallen humanity; he came as the life of a dead world, to bring that world into the same kind of life which he had attained through overcoming. The Lord was a *personal* Savior; and in the name Jesus we possess the meaning of his office as the Savior of men. Jesus was the incarnate Deity, the fulness of the Godhead bodily; he was Father, Son, and Holy Ghost. The Christ office which he came to perform was the baptism of the race, and for which he was called the Christ. His life was planted in the race, and none save those who received that planting can possibly come into the condition of the firstfruits now, at the end of the Christian dispensation. The coming of the Christ will be ushered in at the

end of the age, through the personal presence of the Shepherd from the posterity of Joseph, the specially beloved son of Jacob.

No truer prophet ever lived than the Patriarch Jacob. In his blessing upon the head of Joseph, he defined the channel through which the true Shepherd should come to the world at the appointed time. We are prepared to meet the opponents of this rational conception of the Lord's coming at the end of the age. The Messiah comes as a personal presence; he comes as the offspring of the posterity of Joseph. Of these facts there is no doubt in the mind of the critical student of the Scriptures. There will be a spiritual coming of Christ the Messiah, but it will be somewhat like the coming nineteen hundred years ago. The Lord came then in person, revealed his character (the character of Deity as the human) in his perfection, and was then theocrasised—this being the dissolution of his body. He came personally, after which he appeared spiritually to his Disciples. The Lord comes now at the end of the age personally; he will pass through his theocrasis, and will then come spiritually to all who are to be baptized with his presence. After this will appear the Sons of God. The Messiah will come as the reincarnated Joseph, the Shepherd of Israel, having the name predicted by the great prophet Isaiah.

The doctrine of the resurrection of the dead is identical with the Eastern doctrine of reincarnation. The resurrection of the dead is the coming of the dead into the life of the resurrection in the flesh. Underlying this doctrine of the resurrection or reincarnation is an absolute science, which is only revealed through the Universology of the Koreshan cult. The central figure of the reincarnation which marks the divine manifestation at the end of the Christian dispensation is the beloved son, Joseph himself. The spirit of Joseph has been transmitted from generation to generation, accumulating experiences alternately in the natural and spiritual worlds, which will fit him for the throne of the Absolute, that of the eternal Eloah.

Cyrus and the Branch are One Identity.

The Messiah who comes now at the end of the age is the same Joseph whom the Pharaoh named Zaphnath-paaneah,—the name signifying the Savior of the world. But more than this; Joseph gathers into himself all those who are to be redeemed from the spiritual world, and who look for the Lord's appearing from the standpoint of wisdom. When the Messiah fulfils his mission as the gatherer, he will have aggregated into himself the entire New Jerusalem; this also means that the Lord constitutes the central Star or nucleus of the perfected heavens, this central Star being the veritable ego of the reincarnated Joseph. Thus in the manifestation of the Messianic character, God himself will have become manifest as Elijah the Prophet;—the Messiah and

Elijah being one and the same. This manifestation is the Sign of the Lord's coming.

It is claimed by the modern theologians and doctors of divinity, that the Cyrus mentioned in the forty fourth and forty-fifth chapters of Isaiah had direct reference to Cyrus, king of Persia. This is simply one of the many theological blunders. It referred to Cyrus, king of Persia, in so far as he at that time represented that special stage of the progress of Joseph in his transposition through the generations. Cyrus, king of Persia, was the descendant of Joseph by virtue of the fact that, in the blending of the ten tribes of Israel with the nations into which the tribes were infiltrated, the blood of Israel permeated the life of Cyrus, king of Persia, who was not only the offspring of Medo-Persia but of Israel, whom Media and Persia had absorbed. Cyrus of Persia was one of the embodiments of Joseph. So far, the prophecy pertained to Cyrus, but not further; for at that time he did not in any sense fulfil the prediction that he would be the Messiah, as was declared of him in the prophecy.

"That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." Let the student take special notice of the fact that Cyrus lays the foundation of the temple. Observe in connection with this prediction, the special office of the Branch; but first dispossess the mind of the fallacy that the Branch is not another distinct development from the Lord Jesus, who came nineteen hundred years ago. Of the Branch (this is not the Vine) it is said: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." The stone referred to is the Stone, Joseph, of whom it was declared in Jacob's blessing: "From thence is the Shepherd, the Stone of Israel."

In Zechariah vi: 12, 13, the office of the Branch is distinctly defined: "Speak unto him, saying, thus speaketh the Lord of hosts, saying, behold the man whose name is the BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and he shall sit and rule upon his throne, and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Let the student notice that the office of the Branch is to build Jerusalem, and also to build the temple. Notice also that the office of Cyrus is to lay the foundation of the temple. Now read Zechariah fourth chapter, beginning with the sixth verse. "Then he answered and spake unto me, saying, this is

the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone [the Stone, Joseph] thereof with shoutings, crying, grace, grace unto it."

"Moreover the word of the Lord came unto me, saying, the hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." Zerubbabel lays the foundation of the temple, so does Cyrus; it follows that Cyrus and Zerubbabel are the same. The name Zerubbabel means, literally, sown in Babylon; the Lord in his descent into the race was sown in Babylon; and the Lord laid the foundation of the temple of immortality, for this temple is the temple under consideration, in the passages referred to.

The Branch and the Vine Distinguished.

Why is the Shepherd from Joseph called the Branch, in contradistinction to the true Vine? It is because the true Vine was of the lineage of David, while the Branch comes of the posterity that was cut off from the house of Judah through the revolt of the ten tribes. The Branch comes from the branches that were cut off from the central Vine, this Vine being the house of Judah finally aggregated in the Lord Jesus, who declared himself the true Vine because he was the entire house of Judah reincarnated, resurrected as the Son of God. The ten tribes were cut off from the main Vine, carried away into Media, and lost through ethnic infiltration with the races in which their identity was lost. The Branch comes in and through the people in whom the infiltration was effected. This is the Germanic family, for the ten tribes were absorbed through intermarriage with Media, Persia, and Assyria. Cyrus, king of Persia, not only incorporated in his constitution the blood of these two kingdoms, but as the royal family of the house of Ephraim interblended with the royal houses of Media and Persia, he had derived also the blood of Israel. As the blood of Egypt had been absorbed by intermarriage with Israel, especially the two tribes of Joseph, so Cyrus inherited the life of Egypt.

As Cyrus was one of the embodiments of Joseph, to him the promise was made that all the kingdoms of the world should become his empire. The prediction was not fulfilled in his day, for he was to pass through manifold experiences, both in the spiritual world and in the natural, before he should finally come into his Sonship. The predictions made of Cyrus were not to be fulfilled until, at the end of the Christian dispensation, Cyrus should incarnate in the one to whom the promises were made; namely, to Cyrus, the son of Jesse.

Zerubbabel lays the foundation of the temple; his hands shall also finish it. If we can determine who lays the foundation of the temple, then we can determine

who this Zerubbabel is. Who "saith of Cyrus, He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." Cyrus, then, lays the foundation of the temple; and of Zerubbabel it is said: "His hands have laid the foundation of the temple; his hands also shall finish it. Thus it is seen that Cyrus and Zerubbabel are identical. Cyrus constitutes the Branch, because the Branch shall build the temple of the Lord. It does not follow, because these personalities were distinctive as in the typical order, that they are necessarily distinctive characters in the antitype, or final manifestation. The twelve Apostles, the thousands who received the Holy Spirit, and as many as are saved in the spiritual world as the New Jerusalem, are finally resurrected in the Shepherd, the Stone of Israel, who now comes in the line of Joseph's posterity as the good Shepherd.

Significance of the Original Advent Movement.

The predictions found in the forty-fourth and forty-fifth chapters of Isaiah concerning Cyrus, refer to the coming of the Lord at the end of the age. His birth was to take place at the end of the two thousand three hundred days from the time of the issuing of the first decree to rebuild Jerusalem, which was 1839. This was the time set by Wm. Miller, who gave the "midnight cry." The time was set not later than 1844, because this would be the time, dating from the second decree. Miller was in doubt as to which of the two decrees was signified; they were both right, because there were to be two events signified by opposite signs in the Zodiac. According to Miller, the Lord was to come not later than 1844. Why did not the world recognize him at that time? Simply because the world was laboring under false impressions as to the manner of His appearing.

The year 1839 marked the time of the birth of the Messiah of this age; the year 1870 marked the time of his illumination for the beginning of his Messianic function. Thus upon the absolute authority of an illumined reason, we declare the truth of Miller's annunciation of the coming of the Son of man. He did not define the manner; he left it for those who would interpret the declaration, to deceive themselves if they would. We declare that the Messenger is here; that he was born in 1839; that his name is Cyrus, as it was predicted, and that he is the son of Jesse, that it might be fulfilled as declared by the prophet: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; unto it shall the Gentiles seek: and his rest shall be glorious."

We find concerning the Branch, that upon the stone laid before Joshua (Savior) there shall be seven eyes. Read Zechariah iii: 8, 9, then turn to Zechariah iv: 10: "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand

of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." The plumb-line in the hand of Cyrus will constitute the foundation of the processes of reasoning that are to overthrow all of the spurious conceptions which are interpreted as the science of the present age. The eyes of the Lord are the involution of the seven Messianic characters comprised in the one Messiah, whom the Lord has appointed to fulfil the predictions of the coming of the Lord and the tens of thousands who shall constitute the firstfruits of the resurrection of the dead.



THE FUNCTION OF THE UNIVERSAL CONARIUM.

The Lord Christ Regarded as the Apex or Cone of Life, Exalted Above all the Trees of the Field.

THE READER SHOULD REFER to the article entitled, "The Alchemical Laboratory of the Brain," which was published in THE FLAMING SWORD of August 21, 1903, to gain a clear conception of the following correspondential exposition of the universal conarium: The term conarium implies the same as pineal, as applied to the gland under consideration. The gland does not derive its name, as many suppose, from its shape, though it is conical in form, but rather from the function it performs. The word pine or pinus, applied to the tree of that name, has reference to its everlasting character as forever green, this color being the conjunctive point and apex of all the colors of the rainbow, and therefore representing what that color signifies; namely, natural immortality. The pineal gland or conarium, however, in the vidual (widowed) existence, does not represent what is involved in the individual—the perfect immortal. The reader should remember that immortality is a condition which belongs only to the Arch-natural state, a condition to be attained in the body as the initiation to the state of eternal life, which is the condition into which the state of immortality conducts.

All of the forms and functions of the individual or microcosmic structure are correspondential to the forms and functions of the universal or macrocosmic human structure. Let us reiterate here, then, that when there are instituted the form and functions of the universal government, it will have attained the constructive organic increment of the grand or macrocosmic man, in which are united the aggregate unity of the coördinate coöperation of both male and female functional activities in all of the departments of co-equal uses.

In the study of the form and functions of the conarium of the mortal vidual, it is essential that we make a distinctive study of the two brains—the male and the female, for these are not alike in function as pertaining to the electro-magnetic offices and operations of the gland, because the male is electro-magnetic positive, while the female is electro-magnetic negative. To insure

a knowledge of what the conarium would be in the conjunctive unity of male and female in the immortal man, in whom is a union of the two forms and functions, many considerations are to be urged, and a comprehensive and universal study inaugurated.

In the general literature of the Koreshan System will be found the reasons why we are compelled to regard the Lord Jesus the representative immortal being and the firstfruits of the Tree of Life. It will only be necessary for us to state here that, as the Son of God and the Son of man, he constituted the apex of human life in the immortal structure which he attained through his obedience to the law as set forth in the Decalogue, which, as we have so often reiterated, contains the beginnings of the categories of immortality. The Lord was the primary manifestation of immortality, as the perfected involution of the race in that cycle which he came to represent. We take him as the perfect conarium of the macrocosmic humanity; he was the perfect apex or cone of life. This statement may find a remarkable corroboration in the Scripture herein incorporated, and which can only be comprehended by a universal knowledge of the inherent and eternal relations of life and death, as antithetical but coördinate factors of universal being. We quote the entire thirty-first chapter of Ezekiel.

And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and unto his multitude: Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches; for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. Therefore thus saith the Lord God; because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches.

To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. Thus saith the Lord God; In the day when he went down to the grave I caused a mourning:

I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. To whom art thou thus like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

We find in the above Scripture a description of the office of the Lord in his crucifixion with the race, through the church of Christ, which was his descent into the hells of human sensualism for the purpose of saving the race from its mortality and raising it into its redeemed state of immortality. The Disciples of the Lord comprised the investment of the crementa of his interior relation to his people. The relations of the external intellects of men and their consonant uses in the affairs of life,—the intellect manifesting through the voice, and the affection through the consociate uses,—correspond to the fibrous and cellular connections, as these relations exist in the brain of the individual. The inductive relations and coincident functions are of a deeper character and require a deeper study.

Jesus imparted verbal instruction to his Disciples through his own investing life; but his instruction was external and but little understood until the impartation of his being in the subsequent dissolution of his structural organism. Had it not been for His tangible and personal existence and relation to his tangible Discipleship, there could have been no manifestation of the functional esoteric phenomena which followed his theocrasis. Esoteric phenomena are the invariable concomitants of the exoteric pediment upon which they rest as a basis of function. It follows, therefore, that to comprehend the laws and operations of phenomena, it is imperative that there be a comprehension of the forms and structure upon which the esoteric phenomena depend. Jesus was the apex of the cone itself; the cone included the Disciples and the little church at Jerusalem; that is, the seed and the Garden of Eden into which the seed was primarily planted in its initial sowing.

The interior and exterior passage of the Christ through the dispensation is described in the Scripture above quoted, and the relation which he sustains to the progress of the dispensation is the relation of the conarium to the various parts of the laboratory of the universal brain, in the consecutive activities of its parts, in the order of time. It will be remembered that there exists both a consecutive and a simultaneous order of life. The consecutive order is necessarily manifest in parts of the whole, while the simultaneous order is the entire structure in the fulness of its form and function. The Scripture herein embodied has reference to the de-

scending life of the Lord God in its salvatory union with men, as specially involved in and with the specific church of the median line of the Christian dispensation, the nominal and real Christianity constituting the central and medial line of the progression of the age. It is said of the Lord, "I have called my Son out of Egypt;" hence the reference to Pharaoh in the beginning of the chapter, and again at the end where it is said: "This is Pharaoh and all his multitude." Pharaoh signifies the Arch-natural things of life, especially the things which come of genuine reason; therefore it is said, "Behold, the Assyrian is a cedar in Lebanon." The cedar is here referred to as the representative evergreen tree.

The definite location of the conarium of the universal man, as to time, determines the correct location of the coördinate pole of the axis upon which the conarium is situated. Such a determination enables us to also define the frenum of that general human progress which has for its apex and annulus the conarium and glandula vita; namely, the corpus callosum of the Christian dispensation, in the consecutive order of nominal Christian activity.

In THE FLAMING SWORD of August 28, 1903, will be found a further elucidation of the function of the conarium, from a careful study of which may be derived something of the Messianic function; for the functions of the one (with the exceptions noted in the present article) are the functions of the other. As in the description of the function and uses of the vidual gland there exists a vortical series of processes conducive to the collection, transmutation, and distribution of the secretions of organic activity, so in the universal man there are corresponding forces, activities, and mutations. A careful study of the article in the number above referred to, when once it is known that the Lord constituted the apex of the universal conarium, will reveal the secrets of the mission of the Son of man, with the inevitable necessity for the centralization of universal force and function. The Savior of men is as an essential factor in the processes of life, as the conarium is an unqualified necessity in the organic unity of the vidual existence.

The Two General Aspects of Existence.

KORESH.

There are two general aspects of quality, which together constitute being; these are, namely, material and spiritual existence. There is not a domain of existence in the material side of the universe that does not exist by virtue of the fact that its existence is associated with its concomitant spiritual coördinate.

As the generation of the fruit of the Tree of Life is a perpetual function of being, so the Sun of the anthropic universe forever precipitates his debris into the hells of regeneration.

New Century Studies and Reviews

Lucie Page Borden

Thoughts Concerning Trees in Winter.

THE WINTER LANDSCAPE does not present so alluring a sight as the same view when the trees are covered with the feathery plumes of early spring, or the masses of green that succeed their first budding beauty; nevertheless, the more its features are studied, the more it is seen to possess charms of its own, and of a not inferior nature. Now is given the best opportunity to study the characteristics of each species. The deciduous trees stand out, bare and brown, without any extraneous aids, like a person stripped of the accessories of dress and fortune, which so often conceal the real man. Look at that ridge yonder where a group of them is defined against a background of evergreens. See that delicate sapling stretching its slender arms aloft as it stands, poised in an attitude of perfect grace. That is the white birch, the darling of the wildwood. One white birch is enough to lend a romantic tinge to an entire landscape. Like the heroine of a novel, it attracts all eyes, and the interest of the scene centers in its charming personality. The maple is calm, cool, self-contained and steady, a type of the upright man.

The anatomy of the tree like that of the man shows how much the shape of the bones contributes to give stiffness or ease, grace or difformity. The manner in which the branches shoot out from the main trunk is what gives the tree its peculiar structure. Here is one, where they come out almost at right angles, and another where the angle is so acute that the branches diverge but slightly from the parent stem and follow nearly the same line. The perfection of beauty is reached where the limb starts with a graceful curve like the elm, and all the branches are symmetrical. When the ground is bare all these geometrical diversities are not so apparent unless the tree is so placed that it stands in relief against the sky; but when the snow lies on the ground even the smallest twigs show.

Nowhere is there greater diversity of character seen than among trees; and this is due not so much to the leaf, as to the structural arrangement. Sometimes it almost seems as if a tree could speak, it looks so full of life. The old legend of the sisters of Phaethon, who by their grief were transformed into saplings, as well as that other story, so prettily told of Baucis and Philemon, shows how the Greeks recognized the human side of tree life. The intimate relationship between man and the material creation is a source of pure joy to the reverent student of Nature. If the student will glance out upon a wood some fine winter's morning when every branch is loaded with crystals which reflect the sun in a thousand glittering points, he will find in the brilliant sight a compensation for many of the hardships of this inclement season. Nor will he fail to see what the Hebrew writer meant when he said, "All the trees of the field shall clap their hands." When the glory from above comes down upon men they will rejoice.

Some of the most beautiful metaphors and similes of the Bible are drawn from the tree. The Son of man is told to prophesy against the forest of the South and to say to the forest of the South: "Hear the word of the Lord." It does not require an etymologist to decide that the people themselves are the forest, one of the most appropriate types of humanity.

Department of Astro-Biology

Rabon Adonoseperi

EXPLORATION OF THE GREAT UNIVERSE.

Analogous to the Eye in Man, a Central Eye Beholds the Confines of the Macrocosm.

IN OUR ARTICLE in last issue an endeavor was made to show the relationship existing between the expressed word, the impressed idea or mental eye, and their channel of communication—the physical eye. The universe was regarded as a large book containing numerous complex letters and words coarsely expressed, which had to be read and understood before the mind could become impressed with the central idea or meaning, and thus be enabled to express it clearly and succinctly in elegant, polished language, and issue it as an *edition de luxe*.

The universal book is today practically unexplored territory, so far as the world is concerned. The explorer who desires to become thoroughly acquainted with all the features of a country must traverse its territory in a systematic manner, not only in one direction, but in all directions, owing to the limitations of the visual horizon, the gateway for the reception of ideas; and he needs to possess keen perceptions and a retentive memory who, in the course of his travels, would drink in and retain a knowledge not only of the topographical features, but of the fauna, flora, and human inhabitants, together with their various characteristics and languages. Now, the science of Universalism has clearly demonstrated that the universe is an *island*; and it has, moreover, defined the borders and drawn out a chart of its most prominent features, the most marked of which is a central elevated point or mountain, from the summit of which a complete visual survey of the whole territory may be obtained. The universe, in fact, has been proved to be an "*eye-land*."

Now the explorer, before he can reach this elevated point and view the entire island intelligently and at a glance, must perforce wind through the labyrinthine paths of the plains and gather his information by the way; then gain the foot-hills and spurs, and finally ascend the precipitous cliffs and reach the crystalline, ice-bound peak. He then becomes a seer, for he sees with the inner and outer eye, and may descend and possess himself of the land and become its wise ruler. The universe is one universal whole, and may be compared to the mental eye in its cerebral and cranial socket. Its various component parts are subject to the same law that operates in the whole body. It is necessary, therefore, in order to understand its characters, to employ a vast number of comparisons; but its analogy to the island and mountain is probably the most important one, as in the course of this study continual reference will have to be made to it. It is the province of Astrobiology to scientifically demonstrate to the aspirants to the heights, the particular stage of progression at

which they have arrived, their position in fact, the obstacles which they have already passed and those which lie before them, and by slowly unfolding the knowledge of the whole order of creation, provide them with a reliable staff and guide to assist them in their upward progress.

But a single personality stands today on the mountain height; and he has proved his title to this eminence and clear vision by his pronouncement of the insulation of the universe. This is the Star of Life, who holds the keys of expression and impression. He stands on the height, not only the small Figure that has involved the meaning of the universe, the one Seer, the one Astrobiologist, the first personal pronoun I, the figure one, the single eye—but also the single Hand, offering freely and without price to the blinded world, the iron and golden keys of universal and biological truth.

The would-be explorer, then, has need, firstly, to behold the objective from the correct point of view, the key to the Island, for many are the dangers he will have to avoid, the most subtle of which may be expressed by the word *power*. This word is derived from the Latin *podere*, to be able. Now, a man may be able to walk, to talk, to manipulate, and in fact to exercise all the voluntary functions of the body; but if he be lacking in the sense of sight he is unfitted for the work of an explorer. The physical eye is furnished with a blind, the lid; and it is within man's voluntary power to raise it or to keep it closed. The eye is sometimes afflicted with an inner blind, which may be removed by a surgical operation or other process. This is known as a cataract, a word derived from the Greek *kata*, down, and *arassein*, to rush. The inner or mind's eye is subject to the same affliction. The most subtle mental cataract or down-rush that blinds humanity is *love of power*, whose offspring is ambition, a word derived from the Latin *ambi*, around, and *ir*, to go; the twain creating a circular downward movement or whirlpool.

On the other hand, the *power of love* is bred of sight and knowledge, and her offspring is aspiration, which means a "towering-up." To open the eye is to see, to love, and to aspire or breathe love toward the beacon's height, and to inbreathe the light it radiates. With the exception of the one I, the true Seer, all mankind is mentally blind today; but a few have already stepped from out the downward vortex and have obtained a point of view; and with each sturdy effort made in the upward journey, a fresh scale falls from the eye.

Truth is revealed; that is to say, she is re-veiled. She stands today on the mountain-top, a willing bride to all who have the power to unveil her. Each scale which falls from the mental vision wrests a veil from her radiant form, and reveals a more interior one within; and he who loves truly and purely may behold her, the Queen of Love, clad in her sparkling vesture of eternal Wisdom.

Patience is a virtue indispensable to the aspirant to clairvoyance or clear-seeing. The physically blind when restored to sight are admitted to the light by very gradual stages. The thick curtains are first thrown back; later, the opaque blinds are drawn up; next, the sun-blinds are raised, and finally the outer Venetian blind lets in through its green slats the golden rays of the sun. The blush-rose bud slowly unfolds its petals, leaves until, full-blown, its golden center is revealed. In like manner, the leaves of the red universal rose must be slowly unfolded and read until, full-blown, it reveals at its center the *white rose-bud* of the heart's desire, whose cheeks are suffused with the rose-tinted blushes of morn and eve, and on whose golden tresses glisten the dewdrops from the heights of heaven.



In The Editorial Perspective.

THE EDITOR.



A PRONOUNCED POLICY of the American Government is that of protection. It was adopted for the ostensible purpose of fostering and protecting American industries and American labor. The high protective tariff measure is highly praised by its advocates and supporters. If we should accept without question all that is said in its favor, we might come to believe that the policy constitutes one of the greatest blessings enjoyed by the American people. That protection has in a measure accomplished what is claimed for it, we do not question. Great industries have been fostered under its wing. It has given Americans the advantage in their commercial relations with other nations, and today American commerce is being pushed to the uttermost parts of the earth. The rapid development of the wealth and power of the American Republic seems to most minds to constitute unmistakable evidence for the basis of an answerable argument that the policy of protection adopted in the form of a high tariff law, is of the greatest benefit to the masses. It is not enough that American wealth should be enormously increased through protection of American industries from foreign competition. The righteousness of the measure, under existing economic conditions, depends upon whether the benefits actually accrue to the people at large, and whether the principles of American liberty remain the sacred standard in the conduct of the economic affairs of the nation. We maintain that the persistent tendency of the law-makers of the American nation is, and has been for decades past, to so manipulate and adjust the laws as to place the greatest benefits of great enterprises in the hands of the comparatively few; and where the greatest benefits obtain with a class exclusively, there may be found the greatest influence exerted upon those who execute the laws. The great oversight in the founding of the American Republic, was in not instituting such measures as would equitably distribute all surplus wealth created and protected, and thus prevent over-accumulation of wealth and power in the hands of the few. As the matter stands, billions of dollars of American wealth are out of the reach of the people and beyond the control of the Government itself. American millionaires loan money to the Government of the United States and profit by its bonded indebtedness. The evil is not so much in the fact that the nation borrows money from private citizens because of pressing demands under the present condition of things, as it is in the Government's having permitted private citizens to accumulate wealth instead of the Government having control of all the wealth of the nation for the benefit of all. The Government has pursued a policy with reference to railroad corporations. Great railroads across the American continent are of unquestionable benefit to the nation. This fact is so obvious that in numerous instances the Government has made extensive land grants for the benefit of the corporations, as an inducement to have the railroads constructed. The railroads were built, and the value of property increased along the routes in the territory of the land grants. From the sale of lands given to them by the

Government, the railroad corporations have reaped millions. Why could not the Government itself have built the railroads, and have disposed of the lands directly to home-seekers at the same prices received by the corporations? Is it answered that the Government did not have the funds? Perhaps not; but it would have had, if it had not allowed others to acquire possession of the nation's wealth. For some time past the question of the disposition of the Everglades of Florida has been discussed. It is advocated by some that it would be well to give the entire territory of the Everglades to some syndicate for recovery by drainage. To place them in condition for cultivation will require millions of dollars. When so recovered the value of the territory will be priceless, and if a syndicate undertakes the work it will reap a harvest of wealth. We are emphatic in the declaration that valuable territory of the United States should not pass into the hands of corporations. The Government of the United States is large; the State of Florida is wealthy. Cannot such a state undertake so beneficent a work in behalf of its people? The Government can conduct giant enterprises. Everybody respects the postal system because it is a great public service; the great business is conducted for all the people. The Government could conduct great railroad systems, great steamship lines, irrigate the arid districts, drain the Everglades, and do everything else that the corporations do, and do it for the benefit of all the people, and thus protect the people's wealth and save the products of their industries from the ruthless hand of soulless corporations.

It is obvious to the most superficial thinker that without mutual service there could be no such thing as civilization. Order depends upon ready, willing, and prompt response to the demands of the law of relation between members of the human race. No man can serve himself well who serves himself alone. He alone cannot contribute to his own best welfare—for he alone cannot supply all his needs and make himself happy. There must obtain between men a system of commerce or exchange of the substances of life. The first and highest phase or domain of commerce is that of the spiritual life of the true religion; the second is that exchange which obtains in the propagation of the natural life; and the third and lowest is in the exchange of the products of industry which are necessary to the maintenance of physical life. Commercial equation in any one of these three domains of commerce is a subject of *vital* importance, because it pertains to life itself. The difficulty with the world at the present time is not that mutual service is not rendered; the trouble is in the manner in which it is rendered, and the motive behind all modern activity. The motive power is generated in the perverted pole of human activity, and the balance wheel of the entire works is out of order. There needs to be a readjustment of the whole, or rather, the construction of an entirely new system of human service in which there shall be no waste of human energy. There is more work performed now than is necessary to pro-

duce given results. That which is now wasted of physical, mental, and vital energy could be saved and otherwise utilized. It is not possible to save humanity from waste of energy while the competitive system of industry and commerce exists, for the competitive system is productive of all kinds of human leeches and parasites, whose object is to continually receive without giving value for value in return. There needs to be a revolution, not only in the conduct of human affairs, but also in the hearts of men. There needs to be a new impulse in the direction of righteousness and perfect order, and a new love for our fellows. All false standards must be abolished, and the plumb-line of commercial equation suspended, and all the relations of man made upright—and this involves not mere desire, but the actual, practical application of the fundamental principles of all life.

The popular idea concerning the resurrection is that the old body laid in the tomb will, at some time in the future, be reanimated; and so thoroughly grounded in the mind is the superstition, that when the true conception of reincarnation (after a series of embodiments) is advanced, the people do not want it, because they have reveled in the delusion that they, as the same personalities or forms, will come forth from the inorganic elements into which the bodies go. The identity of wheat as it passes from season to season, is not in the straw, but in the seed sown. There is vitality in the acorn, but none in the decaying trunk. In the enlightened mind there is no desire to appear again in the old flesh, which has passed through all stages of corruption and dissolution. If we should possess the same old bodies, we should retain the same characteristics and tendencies of spirit and soul; the phrenological make-up would be the same, and no progress would be made in the scale of life. The life of the plant is embodied again and again as the seasons go by. The emphatic declaration of the Apostle Paul is, that the resurrection is analogous to seed-sowing and harvest. The personality is transient—the identity or individuality being preserved through connecting links provided in the great system of universal economy. The personality of Jesus the Christ was dissolved; he was the perfect Man, the Seed of all life, and was destined to sacrifice the substance of his personality. It was necessary—to the end that his Disciples should receive the life he possessed and which he promised to them—that his body or personality, the mask or covering of himself, should be dissolved and imparted to them. In the resurrection of that Seed, He will not appear as the same body, but in multiplied form, in the 144,000 Sons of God. Through the sacrifice of the divine personality it was made possible for others to attain the status of immortal life.

It is sometimes difficult for students of the Koreshan cosmogony to understand what is meant by zones of energy in the shell of the earth, and accumulation of energy of various cosmical spheres of activity. When the universe was conceived to be a system of mere mechanical relations—mere matter moved upon by some external force or forces, there was no true conception of the relations of spirit and matter; and so today, when we promulgate a new conception of the universe, it is difficult for the mind to conceive that

the universe is not a mere machine, a heartless mechanism, but a living thing. A man wills to move his arm; energy generated in the mind flows down by transformation and becomes muscular energy, the zone of activity of which is the muscular area of contraction and expansion. This is an example of active zones of energy; another may be seen if we stand upon the seashore and observe a great billow moving toward the shore with great swiftness and force. The water itself makes no progress toward the shore, but there is a movement through the water. The billow maintains a given form, the length and breadth of which may be estimated, and its measure is the measure of the moving zone of energy. In electrical science we may observe actual demonstrations of the accumulation of energy. A storage battery may be charged to overflow. It is the same with a sphere of planetary energy, a cometary sphere, the lunar sphere, the solar sphere, or zones of electro-magnetic energy which are active in the earth's shell.

A noted English scientist gives as the "seven insoluble riddles of science," the following: The nature of matter and force; the origin of motion and change; the origin of life; the design of Nature; the source of consciousness; the origin of language; the freedom of the will. The subjects of these riddles are general enough to embrace the entire field of mystery, and may be said to cover all that the modern scientists do *not* know. As to what they *do* know, really and certainly, that is too small to be seriously considered. Every one of the above questions, and every specific division of the subjects, and all inquiries concerning their relation, as pertaining to the entire universe of existence, are completely and rationally solved in Koreshan Universology, for it contains the *keys* to the solution of all the problems of the ages. The wholeness of things involves details. For every mental difficulty Koreshanity has a specific remedy, and for every question propounded, it has a specific answer in the exact language of the absolute truth.

No living being was ever theorized into existence; neither was any being ever born into the natural world through mere desire. No one can will himself into either mortal or immortal life. The germ of immortal life is the first absolute essential; without it, no theory of immortality is worth anything. As surely as there is a new birth, there must be the functions of divine Maternity. Mental scientists and many advocates of "physical immortality" overlook these essential conditions and functions.

If man was created in the perfect image of Deity, the likeness between God and the perfect man must be complete in every respect—morally, intellectually, spiritually, and naturally. Therefore, the perfect man is God in his perfection of natural life.

The anarchist conceives of a condition of order without law. We might as well talk about light without a center of combustion.

A judge must punctuate his sentences with periods of time.

The Open Court of Inquiry.

THE EDITOR.

Origin of the Races of Humanity.

Will persons of any other race than the white race be transformed to the Sons of God and attain to immortal life at the end of the Christian age? I have read somewhere in back numbers of THE FLAMING SWORD, that Adam means *red earth*, and that the red-skinned American Indians are descendants of the original Adamic race. Again, that the five races (colors) remain distinct through the ages; also that history repeats itself in every respect every 24,000 years or every Maz-zarothic year. If I have got these conceptions clearly, and if the coming Sons of God are the same as or similar to the original Adamic race, please explain how the American red man can be directly descended from the Adamic race that lived on the earth about 24,000 years ago. I am under the impression that they were all of the white race that received the Holy Spirit at the beginning of the age, and thus will enter into the divine life at the end of the Christian age; although I believe that the races rise and fall in intelligence.—F. H. S., Shippensburg, Pa.

The attainment of immortal life does not depend upon color, but upon obedience to the law; and at the end of this dispensation those who received the divine impulse or baptism nineteen hundred years ago will obey the law. Some idea of the extent to which the influences of the primitive Christian system reached out from its center of promulgation, may be had from both the New Testament and church history.

The Jews belonged, not to the Japhetic race, but to the Semitic, in which was the dark blood of the Egyptians and Ethiopians. On the day of Pentecost there were people gathered together from every civilized and semi-civilized nation, and many of these people were among the baptized. Philip imparted the divine Spirit to the Ethiopian, the ambassador of Candace, the queen of the Ethiopians; and it was afterwards declared that the gospel had been preached to the people of every nation under heaven. There must be a harvest, therefore, from the field in which the seed was sown; and while this field is, for the most part, involved in the people of the United States, it must be remembered that the manifestation at the end of this dispensation is to be "the desire of all nations."

The source of all races is in the creative center of the universe. There must be a flow of substance from the

divine center to the circumference of humanity, and therefore, there must be channels of descent. A race is a channel of the descent of life, and it is called a *race* because it is such a channel—the Anglo-Saxon *raes* meaning a course, a running, related to the old high German *reiza*, a line. Races of people are definite channels in which the life of the Almighty runs in the course of cycles; they are his *race-courses*, and he runs his races along the line of the ecliptic of human development. The races remain distinct through the ages, but the principle of amalgamation obtains, which blends the racial elements for the final harvest, just as the planets amalgamate the substances of the metallic planes in the shell of the earth, while the planes themselves remain intact.

The descending life of specific orders of the Sons of God flows down into humanity and fertilizes the mortal soil. The life of divine Sonship is not imparted through sensual processes, but through the higher laws and principles of propagation. Distinct peoples become their descending offspring or product, and specific characteristics of the descending life become manifest in the color of the skin. A pure ray of the sun is solely white light; but if the ray be decomposed or disintegrated through the agency of the prism, the seven-colored spectrum results. The division of the races of humanity obtains primarily through the descent and decomposition of specific radiations from the divine Center, through the prismatic surfaces and substances of specific peoples.

Thus it may be seen that not only may the life of the American Indian be traced to the Adamic race, but every other race has a corresponding origin. The term Adamic race may cover not only the divine Sonship 24,000 years ago, but also the new *mortal* race which came as a result of their creation, and which expressed Adamic characteristics not only in the color of their skin, but in many other ways.

The Almighty moves through the races from East to West, for westward is the course of the solar precession,

and westward is the course of empire. There is a general repetition every 24,000 years, in which former conditions are approximately produced. But it requires millions of years to reproduce all conditions and relations as they were at a given time before.

THE KORESHAN UNITY.

A View of the Corporate Body and its Secular Interests.

As the work of the Koreshan System develops, new departments are created, new enterprises established, and new interests incorporated. The Koreshan Unity proper involves the Church Triumphant and all the orders of the government of the body; it is, therefore, religious, societal, and secular. The System was founded in 1870; the Society Arch-Triumphant organized its charter members in 1887; the first Home or Ecclesia was established in 1888; the University was incorporated under the laws of the State of Illinois in 1893; and the Koreshan Communistic Colony at Estero, Florida, was founded in 1894. Finally, the removal of the Guiding Star Publishing House was accomplished in November, 1903.

Eighteen years have passed since the first Koreshan effort was made in Chicago; and our development from that time has been in spite of all kinds of persecution from the pulpit and the press. We have done nothing great from the world's point of view; yet we have enough in hand and in immediate prospect to give us encouragement, and our readers doubtless desire to share this encouragement with us—at least many will be interested to know something concerning the secular interests of the Koreshan System.

The term Koreshan Unity applies also to the commercial corporation of the System. The secular business of the Koreshan Unity was incorporated under the laws of the State of New Jersey in September, 1903—about the time of our removal from Chicago. The corporation involves and includes all our interests, properties, and industries in several of the American states. This corporation is not only a matter

of convenience, but of necessity. It changes the character of the secular business of the Koreshan Unity from that of a local firm to a national corporation, possessing the right to conduct any kind of legitimate business (except construction of railroads and canals) in any state or colony of the United States, and thus obviates local license; and it gives us a standing in the commercial world, and other privileges and rights which we could not otherwise obtain.

We believe that this is a step forward. While it is not a very great one compared to the gigantic corporations involving hundreds of millions, it has a significance. We are preparing the way for greater things. We believe in co-operation. There is a general tendency to co-operation manifest among certain classes of people, and friends of Koreshan unity with small businesses throughout the country may, at some time in the future, desire to co-operate with us and enjoy the privileges and rights of the corporation. It is our purpose to establish branch centers of our industries in various parts of the country as opportunities are presented.

In this connection we are pleased to announce that the Koreshan Unity has recently purchased the San Carlos Hotel, St. James City, Lee county, Florida, situated on the southern extremity of Pine Island, eighteen miles west northwest from Estero. This hotel will be made thoroughly modern in every respect, and neatly furnished and fitted for the entertainment of tourists and others desiring to enjoy the tropical climate during unpleasant seasons in other portions of the country. Some idea of the value of the property may be had from a statement of the fact that the construction and furnishing of the main building alone cost \$25,000, and other buildings on the grounds cost probably not less than \$5,000.

The location of the hotel is one of the most healthful in the State of Florida. It is our intention at the present time to keep this hotel (a general resort for those seeking health, rest, and recreation) open throughout the year — and in this respect it will be different from most Florida resorts of this class, which are open during the winter season only.

KORESHAN PROPAGANDA WORK.

Efforts at Tampa, Florida, and the Outlook of the Field There.

Our location in the extreme South, apart from the populous districts and cities of the North, does not bar us from active effort along the lines of personal propaganda work. There are cities and towns in Florida which afford a new field; besides, efforts may soon be made in other states of the South. The people of this part of the country have not been unfavorably influenced by the press in the past, and there is far less prejudice against our work here than in the North. On the whole, the people of the South are more hospitable than the Northern people; we believe this fact is generally conceded.

A field of work has been opened in Tampa, Florida, one of the most important points in the State. The first effort was made there about two years ago by W. Ross Wallace, the pioneer of Koreshan street work in Chicago. He is an earnest and able advocate of Koreshan unity, and attracts the attention of large audiences on the street. In all, four propaganda efforts have been made in Tampa, and each time much interest was manifested.

During the winter, the Founder of Koreshan unity lectured at the Court House in Tampa; and on Sunday evening, June 12, a lecture on the science of the coming of the Lord was delivered by KORESH to a very interested audience in the music room of the noted Tampa Hotel. An excellent impression was made, and many went away pleased with what they had heard. The daily press of Tampa is very favorably disposed toward our work, and contained not only announcements of the lecture, but also excellent reports of the meeting. We wish to specially mention the Tampa Herald, and the Times, as well as the Tribune. Representatives from these papers, or some of them, may look over our work at Estero and other points in the near future.

Tampa affords a promising field of work, and the intention is at the present time to meet the demands of popular interest through active propaganda effort. We are establishing commercial relations with prominent business houses in Tampa. There we purchase

most of our supplies, and there we may find a large demand for commercial and society printing, which our printing-house is thoroughly prepared to meet. It is possible to work up a large line of business from there and from other points along the west coast, and even throughout the State. The outlook is full of promise and encouragement.

Will the Socialists Succeed in 1908?

Will the socialist party that is forming in the United States get control of the government of this country? Socialists claim they will be successful in 1908. Do you think they will? How many Koreshans are there in the United States? — J. H. C.

It is not destined that modern socialism should inaugurate the new order of things in 1908 or any other year.

(Continued in middle column, next page.)

ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$.30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
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Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

Guiding Star Publishing House,
Estero, Lee Co., Fla.

FREE SAMPLE TO AGENT.

Practical ready call device for telephones. Saves brain work and hours of time. Sells itself. One sale sells dozens. Seeing is believing. Send stamp.

THE TELEPHONE APPLIANCE CO.,

One Madison Avenue, Department F. A. D.
New York City.

List of

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

Library Series.

BOOK I.—The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh. By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—The Logos or Word-Book. By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—The Covenant of Life: A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy: The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreshanitschen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinear Fore-shortening.

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers Fla., but address letters enclosing the same to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

In conjunction with various other elements of discontent, more or less anarchistic, the socialists might be as successful in running the government of the United States as the Revolutionists did the government of France a hundred years ago. The kind of success the socialists and other elements will ultimately attain will not only correspond to the French reign of terror, but will exceed it in magnitude.

As to whether socialists will attain any degree of success in 1908, that depends upon the results of the present presidential campaign and the conduct of the successful party during the next four years. The cry of "a socialist president in 1908," is merely that of agitators who are booming subscription lists to their publications devoted to public "inflammation." If the democratic party should succeed in harmonizing socialistic, labor-union, and conservative democratic elements, a few of the issues of socialism might be incorporated in its platform by way of compromise and policy.

According to the census of 1900, the number of Koreshans is "205," but that refers to the communistic members of the Koreshan Homes at that time. The number of those who accept in various degrees the doctrines of Koreshanity, have never been estimated, and certainly the definite number has never been ascertained. The total number is comparatively small; numerical Koreshanity is not as strong as even the small denominations of Christendom, nor does it compare in that respect to the numerous fads that are now "all the rage." Fallacy is popular and transient. The day of truth is just dawning.

HOME LIFE AT ESTERO.

Distinguishing Characteristics and Purposes of Its Inhabitants.

It is not our object to exploit the beliefs of the people of Estero in the columns of the *Press*, but to describe the practical phases of their life. The theoretical plays its part in formulating ideals and in determining the direction of effort; but it is the practical that is sought as the ultimate end, for the practical has to do with the maintenance of human life. The life of the Koreshan population of Estero possesses a number of characteristics which distinguish them from other peoples. Principal among these characteristics may be mentioned the communistic life followed here, which means that all their possessions are held in common on the basis of equitable relations.

So far as they themselves are con-

THE FLAMING SWORD'S CLUBBING OFFER

There are a number of first class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

The Cosmopolitan,

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the *Cosmopolitan* is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendered paper throughout, and finely illustrated.

The Twentieth Century Home

is the *Cosmopolitan* Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illuminated covers.

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is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

OUR PROPOSITION:

The Cosmopolitan, 1 year	\$1.00
The Twentieth Century Home, 1 yr.	1.00
Captains of Industry	3.00
THE FLAMING SWORD, 1 year	1.00
Total	\$6.00

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for The Flaming Sword, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla. to

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Under the pretense of protection against smallpox, physicians inoculate the system of a healthy person with a frightful disease.

"MEDICAL DELUSIONS"

is a work of 108 pages, paper covered, written by Dr. THOMAS MORGAN, an earnest and able advocate of Koreshanity. The book is a startling revelation of what vaccination is and what it does for the human system, and contains authentic statements of facts, the testimony of vaccinators, and opinions of eminent men concerning the dangerous superstition. 25c per copy; 3 copies 50c; 6 copies \$1.

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...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.
BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
CHICAGO, ILL.—REV. E. M. Castle, 6029 Ellis Ave., 3rd Flat.
OTTUMWA, IA.—Mr. Madison Warder.
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
FRUITLAND, IA.—Rev. J. B. Parmalee.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
MAD RIVER, O.—Mr. C. D. Shellabarger.
NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.
NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.
SAN BERNARDINO, CAL.—Mr. John M. Lane.
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.
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The ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

cerned, all uses are performed on non-competitive bases, and money is not exchanged in the transaction of business between members. It is believed that in co-operation, which excludes the possibility of profit by dealers who usually stand between producer and consumer, there is a principle of economy instead of waste; and moreover, it is held that true fellowship of effort is barred in competitive pursuits.

Another feature of the Koreshan population of Estero, which molds the character of their home life, is that of celibacy or the unmarried state. Celibacy and communism are companion phases of the life here. It is maintained that such life is not only conducive to health and longevity, inasmuch as it conserves the vital energies of life, but that in the abolition of family relations among them, the mind is left more free to follow in lines of intellectual and spiritual progress. In the Koreshan life the woman is freed from the well-known domestic cares and burdens, and the man is not left to fight the battles of life alone, for all the members work together for the maintenance of each and all.

There obtains here, then, a separation of the sexes—that is, active sex life is barred. In the social or public life, however, the men and women may associate. The people here do not advocate nor practice any phase of so called free-love, nor promiscuous or other sex relations; but high ideals of chastity and continence are inculcated, and a strenuous effort made to practically apply the principles of personal purity. The arrangement of the household affairs is very different here from that which obtains in the ordinary community. Instead of having a dwelling for every three or four persons, there are dormitories in the principal buildings; and instead of having a kitchen and dining-room for every building, there is one large kitchen and one large dining-room, 40 by 70 feet, with a seating capacity for at least 200 persons. We dare say that so large a dining-room in so small a town as as Estero is noteworthy.

The social life at Estero may be touched upon in a future article. But let us observe here that the Koreshans are here for a definite purpose, and that purpose determines the character of the social phases of their life and molds their character. Their ideals are not yet realized nor their purpose attained; they are yet in the initial stages of their progress. Many of the conditions which now exist here will in time be eliminated when the phases of pioneer life are overcome. They do not advocate communism and celibacy for everybody, but they do maintain that there is a tendency to co-operation, and that ultimately co-operation must succeed the present competitive methods of industry and commerce.—VERITAS, in Ft. Myers (Fla.) Press.

Books and Periodicals

Review of Important Publications Received by the Editor of The Flaming Sword.

Review of Reviews.—The political situation in the United States is carefully reviewed by Editor Shaw in the June number. A good idea of the issues is given and the strength of the parties estimated. Articles appear concerning the Russo-Japanese war; and the growth of Africa during the lifetime of Stanley, the great explorer, is very interesting. "Leading Articles of the Month" contains extracts from prominent publications of both Europe and America. 25 cents per copy; \$2.50 per year. 13 Astor Place, New York City.

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Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

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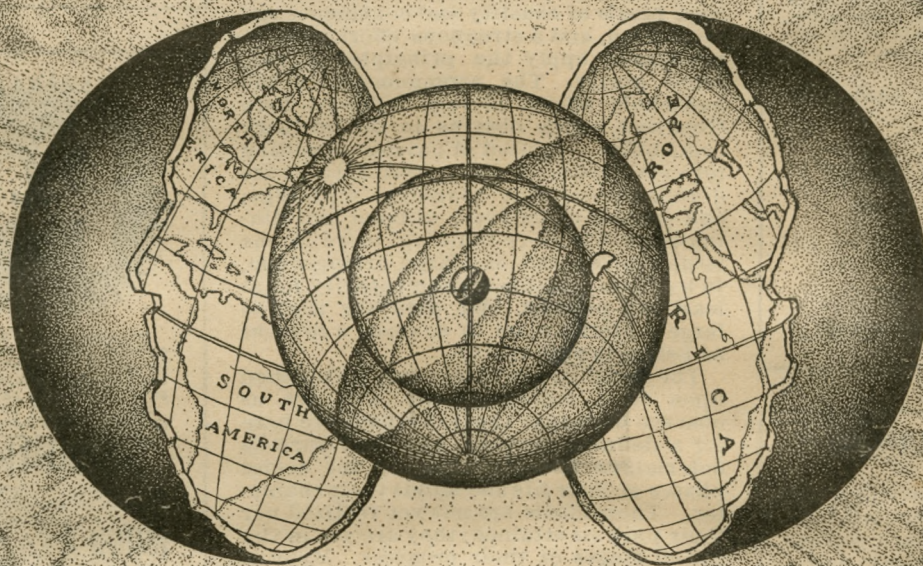
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., JUNE 28, 1904.

NUMBER 3.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
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